

*Parenthood and Personality*

# CHILD STUDY

MAY, 1930

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## Maturity

ADOLF MEYER

## The Children of Divorced Parents

FRITZ WITTELS

## The Father's Part

ALFRED C. REED

CARLETON WASHBURNE

## Parent Education in the Modern World

E. C. LINDEMAN

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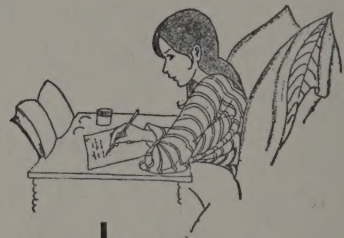
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# Child Study

VOL. 7

MAY, 1930

NO. 8

## Maturity

ADOLF MEYER

*The conscience of the present day world is expressed in its striving toward true adulthood.*

WHEN asked to discuss maturity in a symposium on the successive periods of man's life, I was tempted because of my desire to meet some misunderstandings I often run into. It is especially the picture of "adult sexuality" which seems to me to be dangled as an unequivocal fixed pattern and standard before those who are about to reach the supposedly required age. But in the evaluation of maturity, we confuse indiscriminately and uncritically mere casual success and intrinsic dependability of preparedness. Finally I have never been satisfied with the attempt to relate all the troubles of adult life too exclusively to the troubles of child life. Common sense tells us that in the adult we deal with many new functions and new problems and new difficulties which we should treat on their own ground. In the end, the guidance of youth has to be undertaken by adults who are often groping and in need of setting their own house in order first.

In the very beginning of such a discussion, it thus appears that of all inevitably relative entities, maturity is one of the most deceptive. What set concepts concerning maturity have we in actual use? The age at which boys and girls stop growing? This is obviously not a fixed date. Our criminal law exempts from adult responsibility up to the age of eighteen years. For civil competence twenty-one is used. Many inheritance trusts are set today to end at thirty-five years. We also feel justified in saying a child is or is not "mature" for his age. Or "maturity" may actually note the end of eligibility—the boy of one of my friends at twenty months was refused for a certain nursery school as already too advanced.

What disturbs me at times is, as I said, the arbitrary standard—of sexual maturity, of maturity of judgment, of rights implied by the offhand claim of "maturity" and too rarely of its responsibilities. In our language and in our concepts we live in a world of immense suggestiveness and suggestibility. When we are stumped and definition gives out, we are likely to say with mutual assurance, "You know what I mean." But do we know?

Yet I do not find it easy to write about maturity, because even a mere private deliberation as to what one is talking about may be taken for preaching. And who wants to waste his time doing such an untimely and probably futile thing? I have to run even a greater risk of being misjudged because I clearly have to face concepts which still are often passed by as "impossible" and "unscientific." I run into such concepts as that of character, of insight and judgment, of conscience, of purpose and effort, as conditions and barometers of maturity. These are not fashionable either in pedagogy or in natural science. May I expect to be able to carry my meaning without being too dangerously exposed to misinterpretations or to being considered as dealing with loose material? Somehow the nature of the issue calls for such facts and terms.

Because we like to begin with concrete samples, I take two examples of maturity in relation to education. In the German-speaking countries, maturity is the qualification for entrance into university life, the "absolvement of the gymnasium," which is supposed to include our high school and the first two years of the American college. It is in reality a standard in many ways different from those we erect here, belong-

ing to a different conception of life, a different civilization, different ideals of teaching and different demands for the standing of candidates for higher learning. It is not a final graduation but a progression mark in a different system of punctuating life. Few would be the young men and women who would want to get there and stop there. A *matura*, much more definitely than our *commencement*, is a typically anticipatory concept not significant in itself, but in what it is apt to lead toward. Few Europeans would go to the university with the goal only of general education, which is so often claimed to be the goal of the American college. Nineteen or eighteen, and only by accident twenty, is the age of the *matura*, of this passing to the level of generally acknowledged freedom and obligations of university life. Mixed as we were in the Continental Hochschule (graduate school), students of all the branches of learning, including theology, lived and worked side by side with a free and natural contact and exchange of experiences and ideals. Indeed all that seemed to be asked of us was a capacity for standards and ideals, maintained by the student and not by a fixed curriculum. The content of the previous training was clearly taken for granted. Were we "mature"? Supposedly so for that world, with plenty of chances to show it and to grow.

#### COMMENCEMENT—FOR WHAT?

Leaving the American college is not a beginning of anything so much as it is the end of a period of advanced supervised privilege. College with us is either a preparatory school for premedical or other "pre-something" purposes, or a period of privilege to grow before going into any kind of business. Only a limited number go on to something that is really a step forward along lines of purposeful and yet free training. We find among us flirtations with the English scheme of mature education—a scheme with which in reality we hardly share much more than the English language, without realizing fully that even that instrument, as we have it, is after all also very American. Do we not have to develop our own goals and ways of maturity?

Two questions that set me pondering over our American standards of maturity are, first, the difficulty of knowing—with our widely differing economic, denominational, and largely success-determined origins—when maturity will begin and by what we can judge and measure it; and, second, our inadequate consideration of grades of *immaturity*. Assumption of maturity seems to be a matter of individual choice; it is very like the belief that one is a specialist as soon as one begins to limit oneself to learning or working in a speciality, and as such is entitled to either a fellowship or a salary for the mere intention. To talk of im-

maturity is taboo, because, with our Pollyanna fear of "repressing genius," we are afraid of reminding anyone of any possible limitations. Because there were some bad ways of treating children as children, the child is treated as a would-be adult. Because there were some bad things in apprenticeship and its equivalents, we do away with apprenticeship and replace it with curricula and examinations and helps to "get by"—often enough with the very soul left out. We educate our youth and allow them to surprise us with the strange use they sometimes make of their erudition and "maturity."

One of the most fateful and responsible steps of life, for which we might care to require maturity, the step of marriage, we leave to the false romanticism of the little ivy-clad church, or to the justice of the peace. We demand only a license, obtainable without any great scruple or obligation, sometimes by hook or by crook, and without any controlled inquiry. All this may be lack of maturity of a civilization rather than of individuals. The individual is powerless against the atmosphere created by the financial success standards ruling the printing press, the movie, the automobile, fashions in drink, and all the other ubiquitous problems for the immature, whether adult or younger. To this we must add often overestimated theories of repression.

Is not all maturity a relative and still progressive attainment even in the adult? Does not all maturity have to be maturity for *something*? And when does it become maturity in general?

#### RHYTHMS OF TENSION AND FLUX

We look for maturity for jobs and play and rest, for poise in *composure* and in active *composition* (the reader will pardon the play on this word root which spells "safety of position"). We look for a fitting relation of personality and situation in individual, family, social and civic life, in the flow of ever new time and ever new opportunity. We look for maturity of choice and discrimination and decision (suggesting the cutting off of what is not chosen), and of a sense of what is reality and what fancy in opportunity and desire.

Those who do not like to bother with the more abstract and comprehensive might make a collection of very immediate issues of maturity—For using a car? For using the day and the night in unsupervised life? For the ventures of life or for making laws as the wisest formulations of customs, and handling them for community health, happiness and efficiency?

When we come to sex maturity we deal with far more than the complexity of the individual sex development and the demand for adaptability required in the individual, whether in marital or in bachelor



life. We also deal with one's rôle as a sample and a potential factor, in meeting the curiosity and susceptibility of the younger generation. They should find a respectful and sensible consideration from earliest childhood and receive understanding answers to frank and sincere questions. Lectures or pamphlets cannot be expected to be generally effective. We need preparedness and patterns to meet concrete situations; not merely beautiful talk about beautiful flowers, but answers to actual questions and situations.

Finally a word must suffice concerning our obsession with the false obligations of supposed or imposed maturity. Most of the traditional steps toward maturity are imposed rites, in which our present-day emancipation still indulges—of having "experience," being "like the other boys and girls," lest one might have missed something essential for one's evolution and self-realization. What are the merits of such rites and displays? What happens when they are neglected? What do they bring into life? How far shall we artificially push "self-realization" when, as it exists, it is actually *group* realization?

Many adjustments in tolerance will be required before the rank and file of humanity can live by the dictates of objective patterns rather than of intellectual and emotional bias. It is a pity to see the supposedly most idealistic considerations of life "cornered" by conflicting groups entrenched in dogmas of exclusive salvation, and to see the often refreshing radical forced out of contact with the best creative groups and into making his appeal largely to the immature.

Maturity implies quite definitely a dependability assured not only by practice and drill, but one that is intrinsic, ingrained, expressed in terms of growth. For this we have unfortunately few direct measures. It is remarkable that even for such a very obvious fact as fatigue, science has not as yet found any dependable correlation of structural, functional and effectual data.

Expressions of mature living are the balancing of expectation against reality, and the capacity to fit into groups: in business; in home life, with its non-sexual affections as well as with its visions of sexualization; in our allegiances as well as in our emancipation. It implies the capacity to accept illness, disappointments, bereavements, even death, and all that which is largely beyond our own control and influence; to accept our

own make-up and individuality, the perfections and imperfections of self and others, success and failure, sportsmanship and the social comparisons which we call advice, criticism and authority. Finally maturity assumes a philosophy of objectivity about the past and a vision of creative opportunity for the present and the future.

Maturity requires a capacity to recognize limitations without being hindered in using what one is and has; a realization that there are grades and stages of adequacy, and where the more obvious grades and stages of growth and education have been allowed for, there are still fluctuations of efficiency. It includes the capacity to appreciate one's place in a scale, and to sustain the tension needed to attain one's ends. We have to realize that all of us have to attain certain conditions if we are to obtain what we wish. We have to maintain a certain degree of an ever present holding to a tenor or pitch, to keep an average for action as well as for rest, and for what we assume ourselves subject to in the direction of let down or of rise.

Maturity of the individual and of a civilization presupposes the dependability of certain standards, and standards do not stand without attention, force or effort. Without a certain normal tension no civilization is tenable. In short, wherever we turn, we meet the question of preparedness and capacity for effort.

This social self-guidance is based on insight and foresight and a helpful type of "hindsight" or capacity to use the past, and not merely to suffer from the past. These three combine as a forward looking conscience in the modern sense of the word. Probably its severest test is capacity to create, and to participate in, a consensus, based on understanding others and on making oneself understood — consensus in contrast to domination, literally a capacity for more interest in common ground and less in one-sided emphasis on differences and digressions of opinion.

Education may one day sense and furnish more adequate gratifications to every phase of life and every grade of maturity. To maintain a progressing civilization may then become more possible and with it will come a more natural organization of the leaders and the led, and more happiness as well as efficiency within what each individual actually can be and do.

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*"The morality which I should advocate does not consist simply of saying to grown-up people or to adolescents: 'Follow your own impulses and do as you like.' There has to be consistency in life; there has to be continuous effort directed to ends that are not immediately beneficial and not at every moment attractive; there has to be consideration for others; and there should be certain standards of rectitude."*

—Bertrand Russell, *Marriage and Morals*.

# The Children of Divorced Parents

FRITZ WITTELS

*In our efforts to lighten the burden of the unhappily married,  
we do not always count the cost to children.*

WHEN married couples resort to divorce something is always to blame for it. A passion for some third person, which breaks out like a tornado and bursts the marital tie, is a valid reason only for the novelist and the playwright. Many persons who marry possess no self-discipline, are incapable of self-guidance, lack the faculty of renunciation. Without these qualities, life cannot run its course smoothly in any conceivable social union. Frequently nervous disturbances, for which no one can be held responsible, since they were not recognized before marriage, put in an appearance.

Those among us who have grown up are seldom the victims of injustice. Through our own character we so positively invite an unhappy fate, that one may well say: Fortunate are those who escape misfortune. Those who are the victims of misfortune, however, are not unjustly treated. In contradiction to this, children are nearly always unjustly treated whenever they are caught in the jaws of the parental tongs. The visual evidences of an harmonious life in common on the part of a father and mother, the child's unshakable conviction of his parents' loyalty, reliability and mutually exercised justice, are as necessary to his happiness as light and nourishment are to his body.

Many incompatible marriages are endured by parents who, though they may gnash their teeth, consider themselves obligated because of their children. Neither parent understands the other, yet they continue to live together. They intend that their children, at least, shall be happy, even though their parents are unable to be so. In certain cases something of this sort can actually be achieved, although it is never an easy course to follow. Children have a keen perception of the instrument that is out of tune. They cannot be deceived by artificial subterfuges at harmony. But where differences can be accepted and admitted on both sides, some open and real adjustment or compromise may in certain cases be arrived at which will not attempt to "deceive" the children, but will give them an honest adjustment honestly accepted. But as a rule sacrifices of this kind are made in vain. Only rarely is it possible for unhappy parents to bring up happy children. Their marital wretchedness, in

the long run, cannot be hidden from the children, even though the greatest pains be taken to conceal it. Something unpleasant, akin to the pathological doubt, enters into the lives of children whose parents do not even take the trouble to hide their disunion from them. They accuse each other in the presence of the children, and as a result it quite often happens that the children are actually called upon to judge the dispute. Children suffer between these upper and lower millstones, their confidence in their parents' trustworthiness is impaired at too early an age, and the infantile character is permanently burdened.

Thus the child's wretchedness already begins long before the actual divorce. It is possible to speak of the children of "almost divorced" parents. This status, in most cases, is one that lasts for years. The divorce proceedings do not move smoothly, the husband and wife treat each other as unamiably as possible, and in a divorce case the children regularly play a special part. It makes such a fine moral impression when one fights like a lion to secure the children. The husband, let us say, has his lawyer make clear in an eloquent plea that his wife does not possess the moral qualifications which he feels compelled to demand of a mother and educatrix of his children. Here the State should intervene, and withdraw the children from this struggle, refusing, as a matter of principle, to hand them over to either of the combatants, and have them brought up in peace outside of this hell of contention. This does not happen, however, and instead the children are divided for better or worse. If the children stay with the mother, the father, when these children are minors, is obligated to pay an alimony, one which he hardly ever pays without protest. When the children are growing up, the mother sends them to the father to remind him of his duty. These fathers, in many cases, have remarried and have children by the new wife. And then their own flesh and blood stand in their anteroom as petitioners. Can such children feel gay and happy, as others do? The privileged records of the courtroom are full of alimony actions brought by divorced women. The husbands develop an inconceivable brutality in refusing to meet their obligatory payments, and sometimes very cleverly



declare that they would be willing to support their children if they were taken from the mother. To this the mother will not agree, and as a result must endure the reproach that she alone stands in the way of the children's well being, because she refuses to surrender them. This is the divorced man's revenge on his former wife. To wound her as deeply as possible is sweeter to him and of greater importance, than his children's life and well being. What has suddenly become of his "paternal affection" is something no one can say.

#### PRELUDE TO MISUNDERSTANDING

I might give an example drawn from my own practice: In a certain capital city in the West, an average man fell in love with a girl of the lower classes. Since he was well-to-do, he might have been entitled to "claim" a rich girl with a handsome dowry. For reasons that are far less noble than they seem to be, he married a very young, simple girl of the people. After a year had passed a baby girl appeared on the scene, and when two had passed the young woman took the child and left him. Instead of being happy because she had a man of wealth for a husband, she found life with him unendurable, took her child and settled down in her parents' home. She was in love with another man. As a consequence the divorce proceedings began, and were carried on with the greatest bitterness through every stage. The husband told everyone who cared to know that the woman meant nothing at all to him. She was a "bad" woman who "neglected her duty," and were it not for the fact that she bore his name (so he declared) he would be glad to get rid of her. It was quite the opposite with regard to his relations to the child, whom he loved above everything, and whom he would under no circumstances resign to so "frivolous" a person. He was willing to discuss every possible point, he would be more than generous with regard to his former wife, but he would not let her keep the child, even if he had to engage every lawyer in the country to prevent it. And he actually succeeded in having the child turned over to him, for the mother had left him deliberately and thus had put herself in the wrong. The lawyers wrote brilliant briefs. What was going on within the soul of the poor little wretch was not taken into account.

The harshness of such situations is often ameliorated by the existence of some kind, womanly soul who is brought into the house and who—for the love of God rather than her meager wages—takes the place of a mother to the child. Finally an agreement is reached whereby the child is to spend ten months in the father's home, and two in the home of the mother. The

judge tells the offended husband that it is inhuman to deprive a mother of her child altogether, and that it would also be for the child's good if she could—in succession, if not simultaneously—realize that she had both her parents, and know what mother love signified. In this formulation we have that false sentimentality which finds its way even to the judge's desk. In reality children are dealt with as though they were packages or objects of value, in any event, things and possessions on a footing of equality with other property that is moved from pillar to post.

No sooner have the divorced pair signed the legal papers than the woman marries her friend, whom she has known for several years. She declares that she would have married him even sooner had not her lawyer urgently advised her, for legal reasons regarding property rights, to postpone her wedding until after the agreement had been made. The child's father has no intention of marrying again but lives, so he says, to devote himself exclusively to the education of his child, as though a child of five could derive the slightest benefit from the fact that an elderly gentleman meant to devote himself exclusively or in that his ex-wife has remarried, he decides to contest part to her education. When the father learns the agreement arrived at on the ground that it is no longer valid. He declares that it cannot be a matter of indifference to the child to see a stranger beside her mother, one whom, perhaps, she might be asked to address as a second father. This could only result in confusing the child's sensitive little soul. Owing to her remarriage the woman has forfeited all her rights to the child. This father pretends that his child's education is his aim in life. In reality his aim in life is revenge, a threefold revenge on the young woman who has not only developed sufficient strength of soul to leave him but at the same time has clearly shown, for all to see, that she is well able to lead a good and happy married life, if the right man be available.

#### STRATEGY OR LOVE?

The father's ten months are drawing to an end, and the mother has already bought a canopy-bed to accommodate her cherished little one in her home. The child's father calls in experts who are to testify that the little one wants to have nothing to do with her mother, and would leave her father's home and enter that of her mother's only against her own inclination. The father affirms that he has never tried to incite the child against her mother by so much as a single word. But the child was a bright girl. She knew very well that her father was lonely and unhappy, and he was not to blame if her mother had acted in such



wise that her own child wished to have nothing to do with her.

#### WHAT FANNY KNEW

I find a trustful and physically well developed child. Little Fanny, apparently quite unconcerned and child-like, begins to talk with me. At the same time she occasionally gives me a searching and serious glance that is not in keeping with her infantile character. Again and again I try to turn the conversation to her mother. Each time the child evades the subject. I say to her: "You have a pretty little bed. Will you have a pretty little bed in your mother's house too?" Fanny replies: "Yes, look at our phonograph. I can turn it on myself." I say: "Is the little bed at your mother's as pretty as this one?" And Fanny: "It has black spots." (She probably means that the white enamel has partially fallen off. It is some youthful reminiscence.) "I can build. See what I've built."

This experiment can be repeated as often as one may care to do so. The child wants to have nothing to do with her mother. I ask her: "Do you sometimes see your mother?" She replies: "We used to visit her. I'll show you the building blocks." I ask her: "Whom do you love?" She says: "Father and Poila." (Poila is a baby-talk distortion of *Fräulein*.) I say: "And no one else?" "Everybody" is her answer. "Yes, but is there no one you love specially?" "No," is her answer. "And your mother?" "I love her, too."

I show her some picture postal cards. "To whom will you send some post cards? To Poila?" "Poila always has to stay here."—"Will you send post cards to no one else?" "No."

"There's an auto waiting outside. Where will you ride in the auto?"

"Through the woods on the farm, into the country." "Won't you drive to your mother's house?" "Mother can come here," she replies.

Every remark that refers to her mother affects the child unpleasantly. The attitude toward the absent mother in this child's soul is clearly a complex adjustment; that is to say, this child can only get the better of the mother problem by thrusting the whole complex, as far as possible, out of her consciousness. She does not like to hear about it and refuses to discuss it. "Poila" contributes the following: The otherwise ordinarily happy child regularly becomes sad and meditative in her little bed, after she has said her prayers. Once the *Fräulein* asked her: "What are you thinking about?" The child answered: "Whether Poila will always love me," and then she added: "I think

of Papa, too." Another time the *Fräulein* asked: "Why are you so sad?" The child turned her little head to the wall and began to cry. Then she said: "Please, never ask me that again."

It is, perhaps, unnecessary to use many words in order to describe what is happening in this case. The child cannot get over the fact that her mother is not with her. She helps herself by means of the mechanism which is known in psychology as "repression." The father is gloomy and lonely, the child will become like him. When will she be happy if her character already tends to be overcast with gloom at so early an age? In the present crude experience may be found the source of nervous disturbances, of vacillation, brooding and feelings of inferiority. It is unwholesome, no matter from which angle one may regard it. Once the child asked: "What is the other bed for?" The father—and it was characteristic of him—had kept the twin beds standing side by side. The child was told: "Sometimes father lies in one bed, and sometimes in the other." It is highly improbable that this falsehood was believed. But the child grew mute and asked no further questions.

#### CHANGE OF HEART

The two inimical parents met in the district court. When the expert's opinion was read the lovely mother wept copiously, for no one could help feeling that she had managed to become a sinister personality to the child. The judge was thorough. A single opinion did not satisfy him, and he adjourned the proceedings in order to secure a second opinion from another expert. Several months passed, and when the second expert observed the child, approximately three months later, little remained to be noticed of the impression received by the first expert. The mother had improved the opportunity to regain the child. She met her in the street and in the public parks, where she would watch for her, and overwhelm her with a profusion of gifts, bonbons and caresses. She played with the child, ran about with her, made her laugh, and the child at last felt that she was understood. Children, as is well known, are susceptible to bribery. Mama was much handsomer than "Poila" and was better suited to the child than her grumpy father. It is very likely that this child will now prefer to stay with her mother rather than with her father. But father is so kind, so serious and so affectionate . . . the child enters into conflict with herself.

Such is the picture of the education of a child whose parents are fighting for her possession. At the same time, the people here in question are anything but rabid. All those concerned are well brought up and



properly "toned down" natures. Yet the danger which threatens the child's character formation is none the less great because of this.

People are as prone to make mistakes in assuming the relationship of marriage as in any other so closely involving human personalities. Certainly no good can come to the mistaken partners or to their children from making the most of a corrosive situation. With more understanding of personal problems we shall both be less exposed to mistakes and shall also be better able

to make acceptable adjustments when mistakes do occur.

"A human life—alas, it is so little. Human suffering, however, means so much!" The children of divorced parents are always exposed to the well-nigh inescapable danger of becoming extremely nervous human beings, unadapted to life's demands. Not all are refused support, not all are brutally used as projectiles in their parents' battles. But all are unjustly dealt with, and in this injustice the society which permits, although it could alter it, shares the guilt.

## The Father's Part

*Two discussions of the modern father's assets and liabilities.*

### In the Presentday Home

ALFRED C. REED

I HAVE no brief whatever to offer for the American father. The average father expects his son to be a paragon and model of propriety, of virtue and of beauty, and instead of that, the son very often simply imitates his dad.

As every boy goes along the path of life, there comes a time when he begins to think for himself, to experiment a little, to step out a little, to try this and try that. The pathway goes up and up and gets a little more difficult. Finally it comes to a point where it turns sharply around a corner of the hill and the boy has a chance to look over the precipice. It looks very attractive, bright lights, music, everything beautiful, and he wants to stop and play a little on the edge of the gulf.

Nature has provided, and man has to some extent fostered the idea, that at that point there should be someone stationed to touch him on the shoulder and say, "Here, this is the way. Come up this way." The natural person to do this is the father. He is the one who should give the boy advice, counsel, and the help he needs when he hits that particularly difficult spot. Does he do it? Frequently he does not.

The reason fathers give for failing to be on hand when needed is that they are too busy—they haven't the time—even though this may be their most important job. Average fathers have so much going on of an inconsequential nature that when they look back on it they can't remember what it was. They are

like the boy who after riding and riding and riding on the merry-go-round said, "I rode and rode, and when I got off, where was I?" That is what most of these fathers are doing. The result is that the home doesn't have a *father*; it simply has a business agent. He starts it and administers it financially, more or less successfully, and his job is done. The man who is a business agent rather than a father too often makes the home the thing that is left over. It doesn't come in on his original budget of time or energy. If he happens to have a little time he doesn't know what to do with, he puts it in on the home and wants credit for it; but it is not figured on his laid-out budget of time and interest.

Let us take the father apart a little, though whether we can get him back again or not, we don't know. What are really the essential social requirements of our present society for every individual who is really going to be successful in his life? I have combined and reduced them to six points. I would like to take up these six points and see how the American father fits into each one of these six social requirements of our American society today.

The first is *respect for authority*. How far in the presentday American home does the father measure up to this essential characteristic? I have yet to see the average father fill the bill. He does not give or receive personal respect—affection, yes, but not respect. He doesn't exercise reasonableness in his authority. He is a failure because he doesn't set a proper example to his household. He may forbid radio playing just before dinner when he wants to read the paper and then himself turn it on later when his children are studying. It

probably never occurred to him that there is such a thing as a moral basis for authority.

The foundation stone of the home is based not only on authority but upon *altruism*. What I understand by that is a little different from the ordinary meaning of the word. I mean, respect for others, consideration for others, not only other individuals than oneself, but particularly other races, other cultures and civilizations. That is a thing which we as a nation are prone to disregard entirely. The contempt with which we look on other races immediately arouses a similar contempt on their part for us. We need to remember that a foundation principle of the home is respect for other people, whether they be in our community or in some other community; an appreciation and knowledge of their good points and strong points; therefore, fathers should cultivate a toleration for them and a willingness to learn from them.

#### EDUCATION BEGINS AT HOME

The third point is *education*. In the matter of education comes the question of the school. The children spend a certain definite amount of their lifetime in the school. How much does the father know about who is doing the job, and how it is being done? Education is not taking five thousand facts and putting them into one brain. That is memorization or the process of making a parrot or a dictionary. Education is educating and drawing out what is already in the person. A successful education does that, and that alone. You can't add things on from without and put them in; you can only draw them out. Education is getting rid of the handicaps and the things in the road so that the soul spark, the spirit, will develop and express itself in a disciplined, logical, sane way. How much of such education do we see in the average home from the fountain head of all authority, the father?

The home must have a *spirit of initiative, of growth*, not repression. Life should be an orderly change, gradual, without any sudden break, until one day the child wakes up to the fact that he is educated and independent. There is need of making of life an art, and all that goes with the esthetic development. Without it the home is not complete. What does the father contribute to that part of our presentday home?

Another absolute requirement for a home is *religion*, not theology or dogmatism, but religion. This comes with greatest effectiveness and influence from the father. Religion implies reverence and an adequate symbolization of the great truths of all religions. These must be developed until the child can do his own thinking and develop his own meanings. How

many American fathers are giving that sort of education to their households?

Now the sixth thing in the home itself is that the parent (the paternal parent) have *comradeship* with his children. A father of a boy came to me and said, "I don't know what to do with this fellow. He is fifteen years old and pretty big for me to handle, and I don't know what to do with him." I said, "How do you spend your time Saturdays and Sundays?" Said he, "Very often I don't know what to do with my week-ends." I said, "Put your hat on and go out with your boy!" That element of comradeship is what he needed, and it is what they all need. Make the child a partner and win his confidence.

Remember that the parent who is successful never grows old. This is a two-headed statement because if he doesn't grow old he will be a successful parent, and if he is a successful parent he is bound to stay young. The two go together. The preservation of health for the individual is important. The father must keep himself fit or he can't handle this growing family. It is not years but interest that makes youth. Years don't measure age; it is our interest and desires, the things that happen to us.

The average American father is not making the most of his part in those six fundamental principles which go into the making of the American home. In so far as he is not meeting the social requirements of today, he is a failure.

#### PATERNAL PROSPECTS

What can he do to reform? He needs it badly although the sad part of it is that usually he doesn't recognize the need himself. First, he can get busy and study his children from the beginning. He need not wait for trouble to show its head. Herbert Spencer said, "Had Gulliver narrated of the Lilliputians that the men vie with each other in learning how best to rear the offspring of other creatures, and were careless of learning how best to rear their own offspring, he would have paralleled any of the other absurdities he ascribes to them."

A very small minority can qualify as parents today. The youth movement in this country is a fine thing. Why not join it and direct it instead of opposing it and feeding its flames? Moreover, I believe it is the "lost youth" complex which afflicts most of our adults. They criticize and condemn the things in their children which they would like to do and don't dare to do. We must look at ourselves and face facts. Stanley Hall said that genius is prolonged adolescence. The prolongation of youth, of the spirit of adolescence, is genius. On it our future very largely depends.



The business of being a father is a life job and requires time, study and exercise, but its returns are nearly the greatest which can possibly be experienced on this earth.

## In Cooperative Guidance of Children

CARLETON WASHBURN

"I COULD bring up my child if only you would show me how to bring up my husband," more than one mother has said to me. Many mothers today are taking the upbringing of their children seriously and are trying to prepare themselves for it. But they realize that they cannot do it alone. They need the intelligent and sympathetic cooperation of the father.

This cooperation requires study, thought and patience. The father can no longer be left behind as the heavy artillery to be called out only in emergencies. Instead, he and the mother will have to plan constructively together for the child's best development.

The child's development becomes the center of their combined attention, instead of punishment and reprimands. When development seems to be proceeding in undesirable ways, the cause is sought, and the remedy worked out is for the purpose of eradicating this cause. The cause of a child's lying, for instance, may be the example of his parents, or it may be the fear of punishment, or it may be simply a fertile imagination. Each of these causes will require a different remedy—and none of them would call for punishment. Lying to get one's way, on the other hand, would require measures to bring home to the child the shortsightedness of this policy.

The child's own cooperation is needed in guiding his development. It can be secured to some degree by assuming a desire on his part to do the right thing, and considering the problem as one that parents and child are going to work out together. Fathers as well as mothers do wisely not to take a censorious attitude toward their children, or to take little things too seriously. We fathers wish to become older comrades and friends instead of mere suppliers of money, advice and sporadic affection and punishment.

To be a companion to one's children—both boys and girls need the father's companionship—one must be able to get down to their level, not in a condescending way, but by being a child with them. Playing

their games with them, giving them a chance to tell of their ideas and activities (and being really interested in these), sharing with them one's own boyhood reminiscences, and such parts of one's daily life as might, through simple telling, be interesting to them, taking the time for a walk with them just before or after dinner, or a chat with them after they get in bed—in such ways one can establish comradeship.

There is no better way to destroy companionship than laughing at a child or teasing him. Let us laugh *with* the child at the things he thinks are funny, but let us think seriously with him about the things of which he thinks seriously. If I tease my daughter about her first beau, I can be sure that she will not talk over her real love affairs with me.

Above all let us be honest with our children. Fooling children may give adults pleasure, but not the children themselves. Even Santa Claus and Easter Bunny stories should be so treated that the child grows to accept them as having a "story book" rather than a literal value. And there is no rude awakening.

Honesty should certainly be carried into the field of sex education. When the child first asks any questions about babies, he should be answered honestly and without evasion. What we parents do not teach children they will get in much less desirable ways from older children. It is often erroneously thought that fathers should be the source of sex information for boys, and mothers for girls. Certainly sons should look to their fathers for information and understanding in such matters, but they should also get the feminine point of view from their mothers. Similarly daughters should talk freely with their fathers to get the masculine point of view. To be able to talk freely and wisely with our children, however, we fathers need to think cleanly, idealistically and scientifically about sex. Our own attitudes will impart themselves to our children, whether we want them to do so or not, far more cogently than will any words or moral precepts.

We teach our children, as everyone knows, far more by what we are than by what we say. If we want them to be considerate and courteous, we must be considerate and courteous not only to our wives but to the children themselves. All too often we ignore the child's absorption in what he is doing to ask him, without apology, to do something for us. And in the very act of reprimanding him for discourtesy we teach him discourtesy by our manner toward him.

If we can *be* the kind of person we want our children to be, and then will share our lives with our children as companions, we fathers will be fulfilling our part in cooperative parenthood.

# Parent Education as Adjustment to the Modern World

E. C. LINDEMAN

*In America this movement fills a need even greater than that for improved skill.*

THE significance and scope of parent education can be most clearly understood if viewed in terms of adjustment. All educational movements, presumably, begin as modes of accommodation to a changing environment. Public schools providing education for all children came as an answer to the claims of democracy. The rapid growth of institutions of so-called higher learning may be attributed, in part at least, to the fact that the environment called for an increasing number of specialists. Vocational schools are a response to the needs of modern industry.

Expansion of intelligence as a means of adjusting to a changing environment is not always a fully conscious procedure. Adult education, for example, has always existed in some form, but conscious recognition of its methods and goals constitutes a recent development. In Denmark adult education represented, in its initial stages, an attempt to unify a folk, but its objectives are now in process of reformulation. In England adult education, at its center and core, marks the rise of a class-conscious element among workers. The United States furnishes examples of a wide variety of adult education experiments, but these individual projects do not fit into a pattern of unity. There are numerous institutions furnishing education to workers but there exists no workers' education movement. Vast amounts of money are being expended on the education of farmers but there is no rural adult education movement. In short, adult education in the United States has not as yet defined its aims and purposes. We may, therefore, examine any given aspect of adult education with a view to discovering its adjusting features, but we must be prepared to discover divergence and variety, not wholeness or unity.

## INTERPRETATING THE PRESENT DAY

An appropriate query for initiating our inquiry might be: *Why does parent education bulk so large in the total of adult education activity in the United States?* Our answer will be found, I believe, when we understand the nature of the impact which the so-called modern world has made upon that ancient institution known as the family. The term "modern world" as

used here may be taken to describe a civilization which tends to become urbanized, industrialized, specialized, mechanized and organized. In such a civilization the simple, democratic patterns of a rural society tend to disintegrate. Industrial forces with their allied technologies create a new dynamic and, in many areas, a new flexibility. Knowledge, that is, knowledge based upon scientific facts, increases so rapidly as to make the multiplication of specialists an inevitable consequence. Individuals tend to lose their significance and secure status and prestige primarily through allegiance to corporate bodies, collective units. Each of these trends demands the description of a volume, not a paragraph; but our task is to discover how this matrix of change, constituting the modern world, is related to family life. Even this treatment must, of course, be reduced to the form of bare outline.

The following are, perhaps, the chief influences or results thus far discernible of the effect of the modern world upon the family in America:

- (a) Homes tend to disappear in cities; families are reared, for the most part, in towns and suburbs contiguous to urban communities. (The rural family and home have not been radically altered by the rise of urban culture, but there are important modifications, and farm families become relatively fewer.)
- (b) Traditional modes of control for home and family life tend to become modified, or disappear.
- (c) Families increase in mobility; that is, the sense of locality loses its meaning, and family groups move about more rapidly from community to community, from neighborhood to neighborhood, and from section to section.
- (d) Households tend to become mechanized and at the same time industries supply the home with goods already refined; in other words, there is a decline, not only in home industries, but in the actual work necessary for operating a home.
- (e) Families must live under conditions which make privacy increasingly difficult.



- (f) Social and recreational activities tend to concentrate in places detached from homes.
- (g) Family instability (as manifested in divorces, separations and annulments) increases.
- (h) The size of the family tends to decrease, especially in certain classes of the general population.

There are, of course, other trends in family life such as, for example, the apparent postponement of marriage in some areas, that is, later marriages in point of age; but this list is probably adequate for our present purposes. Many observers, perhaps most, regard changes such as those enumerated above with fear and alarm, but I see no reason for this attitude. There are as many, if not more, reasons for believing that the family of the future may be far superior to the family of our naive, rural days as there are for believing that its end is to be degeneration. American families appear to be less stable than those of other nations but that, too, is to be expected: the "modern world" is much more dominant with us than elsewhere; its impact upon us has been more forceful and more sudden.

A survey of the trends in family life should logically lead to the next question, namely: *How can the modern family devise standards, formulate procedures, and create the incentive to adjust itself to its present and future environment?* This query is, it seems to me, fairly asked since marriage itself is not declining; in other words, the underlying impulses which have in the past led two persons of opposite sex to mate and to assume together the responsibilities of rearing children are, apparently, operative in the same degree as always. Marriages in the United States are, as a matter of fact, increasing. But, they are also disbanding with more and more frequency. The real task, then, and it is one wholly new, precipitated by the sort of world we have constructed, is to discover modes of adjustment, means to be used by families in evolving a satisfying process for themselves within, through and of the modern world.

Adjustment invariably means going forward. Those who long wistfully for the isolated, independent but simply controlled family of the Eighteenth Century are not seeking adjustment; theirs is the route of escape. Obviously, an old institution like the family, surrounded by traditions and customs (and myths), conceived in terms of a static morality and hallowed by sentiment, cannot adjust simply and easily; the process is sure to be painful, but to expect anything else is to close one's eyes to the fact that the family has lagged far behind in all of Nineteenth and Twentieth Century development.

Parent education is a significant movement for our time, not merely, as so many assume, because it rep-

resents an organized effort to furnish parents with certain skills, devices and techniques designed to make child rearing a more technical, and consequently, a more successful enterprise; its real importance lies in its function as an instrument for adjusting the whole of family life to the whole of modern culture. (The use of the term "parent education" is in itself often misleading. Young persons approaching the age of marriage and engaged in the study of such problems as will aid in equipping them for the responsibilities and enjoyments of family life are not yet parents, but they are engaged in parent education. Likewise, married couples with no children of their own, and who do not, therefore, constitute a true family, may nevertheless participate in parent education; any intelligent effort on their part leading toward a more intelligent attitude toward family life would be a contribution to the totality of parent education.) Viewed in this manner, parent education becomes an hypothesis; it presumes that adjustment for human beings is, in large measure, education. Specifically, it assumes that parenthood is an aspect of adult experience for which intelligent preparation may be made and an experience which may yield its own educational possibilities. In more general terms, the scope of parent education is inclusive of all efforts on the part of adults to acquire an attitude and utilize a bond of knowledge for purposes of a fruitful life as parents.

#### WHEN IS A PARENT EDUCATED?

Parent education conceived as family adjustment to the modern world is primarily method, not content. All of the knowledge in existence, or yet to be made known, dealing with the facts of marriage, home-making, child rearing, and the like, will not, even if assimilated by parents, constitute an educational movement. For example, the first step toward parental wisdom is the recognition of the fact that the child is an individual being with its own needs, interests and preoccupations, and that these cannot be correctly interpreted if seen only in the light of adult experience. To recognize this fact is an intellectual procedure, but to act upon this recognition in the day-to-day relations with the child is education. Mere acquisition of knowledge is not an educative process. *True education consists in the use of knowledge in experience.* Thus, it becomes exceedingly important to view the adjustment of the family to the modern world as continued learning, reeducation of adults in terms of their parental and family functions. If this continuing adjustment is seen as a method of learning and a method of utilizing knowledge, the results will become manifest in all spheres of living. The educated parent will be also the adjusted adult, the adult living at home in the modern world, fruitfully, generatively, progressively.

# Parenthood and Personality

*The Child Study Association's long experience puts the emphasis squarely on constructive family adjustments.*

“S O NOW you'll be labeled 'Helen's mother.'”  
The very new grandmother handed back her daughter's daughter with a look of satisfaction that did not wholly suit a greeting to a first and newborn grandchild.

“What do you mean by that, Mother?”

“Well, for twenty-five years I've been 'Helen's mother' and now I can start being myself again. Not that I wasn't always proud of you, Helen, but I certainly resented being known only as my child's parent instead of as myself. Now that's over. You have another Helen and I—I have myself again.”

“For goodness sake, Mother! Who'd ever have thought, with all your devotion, that you felt like that! But then, of course, *my* generation doesn't let parenthood *get* it like that.”

Whether you think of parenthood and personality as a dilemma or as an opportunity, it works two ways. Some people would be inclined to judge it exclusively in terms of what parenthood does to the personality of the parent. But there is also the question of what the individual's qualities of character contribute to his qualities as a parent. With their growing insight into what lies beneath the surface of our lives, students of human behavior have come to realize that the second question is, in point of importance, the first.

And yet they admit that parenthood itself does affect the person who experiences it. Its acceptance as a privilege or as a burden depends only in part on the individual and also in part on what society as a whole expects of parents. When motherhood was the only honorable vocation open to women, it might be a burdensome “duty” but it was certainly also an honor and a privilege. Time came when this attitude began to waver. Though women still “did for” their children, as mothers probably always will, they resented being swallowed up by the rôle of “Helen's mother.” But they could see no alternative. And now “Helen” proclaims that “her generation is not going to let parenthood *get* it.” Her alternative is not to shirk her job but to tackle it with a clearer understanding of the place of technique in mothering and with a firmer grip on her own life adjustments.

She knows that what she *is* is more important to her children than any amount of “doing for” them. It would not be possible here to discuss all the ways in which what one is, in terms of one's personal diffi-

culties, may react upon one's children. The relation of a parent to a child is like “a glass in which we see darkly”—in which unadjustment in one's own behavior shows up exaggeratedly and in unanticipated ways.

An overdependence on one's own parents—a desire to compensate for one's own “lost youth”—the compulsion to live the child's life for him—identification with the child which makes one's own virtues seen in him doubly admirable and one's own faults and failings seen in him doubly irritating—overweening family ambition—unconscious rejection of the child as an interloper between the parents as lovers or between the parent and his (more often her) career—the oversolicitude which seeks by exaggerated physical care to cover up a basic difficulty in the acceptance of the child—all these and many other more or less unconscious snags make for maladjustment. On such a basis as any one of these, parents can make but negative, if not disastrous, contributions to their own parenthood.

The personalities which balance their books on the credit side vary at least as widely. But they have two things in common. They have never stopped growing toward maturity and they have developed successful skills and techniques in meeting their parental responsibilities. Modern knowledge of psychology did not “invent” or “discover” either of these essentials. There have always been well integrated individuals and truly successful parents. But in so far as it is defining these needs and qualities, and is bringing them out of the unconscious into the clear light of popular understanding and social approval, presentday thinking has done an inestimable service. People with troubles and difficulties have never before received so much sympathy, but it is not a fatalistic sympathy; we know that personalities can and do grow and develop. It becomes less and less necessary to describe any parent as “meaning well, but—!”

The articles in this issue of CHILD STUDY bring out many significant facets of this trend. Maturity—the ability to face reality and to keep on growing along with it—is not a need of parents only, but of the social order. Its special significance in relation to parenthood has given to parent education in our own day and place an unprecedented rôle. Through learning to better our parenthood we are learning to better ourselves.



Another side of the present situation is the frequent unreality of our concept of *parent*. Our *parents* are really mostly mothers. A little boy once explained that "he was related to his father only by marriage, but to his mother by *bornation*." This is not the only joke about the semidetached father. He needs to come out of the comic strip and into the family picture.

For family enterprises require cooperation to a degree not essential to other human partnerships. We have become too complacent about a certain trial-and-error attitude toward both marriage and the care of children. As a by-product of the increasing realization that the individual is important in his own right has sometimes come a curiously fatalistic negativism.

These people say, "Well, we'll try it, but if we don't make a go of it, don't blame *me*. I'm not obligated to make a success of my marital or my parental affairs. My end and aim is to make a success of myself."

The fruits of this attitude ripen into such situations as are described in the discussion of children and divorce.

#### SUCCESS IS WORTHY OF EFFORT

Such an attitude would not be tolerated in the business or professional world, where partnerships are entered into with the purpose and presupposition of success. So should it also be with the uniquely intimate partnership of marriage. Of course there are degrees of success; few or none can hope to reach the hundred per cent mark. But really mature individuals will be constantly building up their mutual assets of personality and will be unwilling to make their adjustments as parents in terms of complacent failure.

In the very nature of the process of adjustment there is indicated the need for effort. This has been accepted for parents in the relationship with their children. But sometimes much honest effort seems to bring less success than was rightfully anticipated. When this is true we may well consider whether enough effort is being put into the adjustment between husband and wife.

May not children be at all benefited by a frank attempt on the part of parents to work toward a better adjustment? Emphasis is continually put on the intolerable situation of parents' maladjustment, and the advice is freely given that such children are better off with either one or the other parent, or preferably removed from both. Very few of these counselors seem to consider the fact that whenever a child is placed at an early age with either one of the parents, he is bound to idealize the other—or the reverse—to the disadvantage of the one he really knows, and to develop conflicts in regard to the disparaged parent. The

child who is removed from both will surely suffer by being deprived of a life with parents, which is still the normal heritage of every child.

Since our procedure in meeting maladjustments between parents leads us to an impasse as far as the children are concerned, would it not be wiser to put much greater thought and effort and study into the problem of better adjustment of the involved parents. Otherwise, as far as children are concerned, they are merely exchanging one kind of difficulty for another. If we are truly as much concerned about the children as we claim to be, we may well pattern our attitudes along the lines suggested by Felix Adler.\* In discussing "Incompatibility in Marriage" he points out that:

"Incompatibilities are natural, are to be expected; we do not spontaneously fall into tune with each other; mutual adjustments must be achieved consciously, do not happen of themselves." He goes on to show that "There are two main causes that have prevented the more general debacle of marriage. One of them has acted in the past and is still operative today, and will, we may well believe, continue to make for permanence in the future. The other acted in the past but is no longer operative in the present, and its place must be supplied. The former of these two causes is the maternal and paternal feeling for the child, a powerful, human, ineradicable impulse. And the other, no longer operative now, is the obligation felt by married people to preserve the existing social order. . . . What I say now is that a higher social motive must be substituted, to cooperate with parental attachment to children, to re-enforce and enlighten that parental attachment which, while I believe it to be perennial, is itself in the present transition period, relaxing somewhat. . . ."

"In former days there was at least recognized an overarching purpose in marriage. Marriage was regarded as an instrumentality for a social end. Marriage today is to be ethically conceived as an institution for extending and enhancing the work of civilization, for ennobling, exalting the human type in oneself and in one's children.

"Incompatibilities, I repeat, are natural. They can and must be overcome. Once let it be understood that incompatibility is a cause for parting company, and the evil will only be aggravated. Thereafter, every slight disagreement will be magnified and exaggerated into an insurmountable difficulty, from which relief can only be obtained by running away. Once let the social purpose of marriage be lost out of sight, let the institution be published as one that exists only or fundamentally for the 'self-expression' of the man and the woman, and the most powerful incentive for transcending differences and creating harmony will be absent."

\* See also page 247.

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*News and Notes*

The Washington Child Research Center has recently made a film of their nursery school work showing the physical facilities of a child study center, the types of apparatus and their use, the routine of the pre-school children, the techniques of teaching, the regimen for a full day, the type of physical and psychological studies, and some typical research studies. Realizing the interest which parents and nursery school teachers may have in this film, the Center has decided to sell copies for ninety dollars, or rent them on the basis of ten dollars for each thirty-six hours. Arrangements may be made through Miss M. Mulliner, Washington Child Research Center, 1825 Columbia Road, Washington, D. C.

The First International Congress on Mental Hygiene to be held at Washington, D. C., from May 5 to

**Mental Hygiene Congress**

10, will be of a most unusual international character, with the conservation of mental health as its object. The Program Committee, of which Dr. Frankwood E. Williams is Chairman, has planned the program along broad and comprehensive lines and will allow unlimited opportunities for discussion although it will be impossible to treat any topic exhaustively. Round tables and special conferences for the executives of mental hygiene societies, for nurses and those interested in psychiatric social work are being arranged in order to permit fuller discussion. A pre-Congress survey of the status of mental hygiene in all countries is now being made to determine the

objectives, fundamental aims and principles for the whole mental hygiene movement. One of the by-products of the Congress will be the regional meetings to be held in Boston and Philadelphia.

The numerous speakers have all made notable contributions to some aspects of mental hygiene and represent about eighteen national groups.

The American Council on Education will hold its regular annual meeting on May 9 and 10 at Washington, D. C., to discuss how Americans can make locally controlled schools meet national requirements of education. Shortly after last year's meeting, Secretary Wilbur, with the President's sanction, appointed the National Advisory Committee on Education, to study the relationship between Government, School and Business. This problem, one of the most troublesome before our democracy, was approached without confusing the essentials of education with the political mechanism that may be worked out to bring them about. The Committee will report for consideration of the Council some recommendations for more active participation in national educational research. Among those who have already agreed to take part are Ray L. Wilbur, Secretary of the Interior, Dr. H. Suzzallo, Director of National Advisory Committee on Education, Dr. C. H. Judd, Chairman of the Council, and Dr. C. R. Mann, Director.

One of the most interesting projects of this year's National Music Week, which begins on the first Sunday in May, is "Home Music Night."

**Home Music Night**

To further their slogan, "Sing, play and be happy," the National Music Week Committee has prepared material for group singing and for instrumental groups. It also furnishes information on learning new instruments, on musical games, music memory contests, toy symphony, and the radio and phonograph in the home. Of special interest is their booklet, "A Musical Message for Mothers." Information regarding these publications may be secured by writing to the National Music Week Committee, 45 West 45th Street, New York City.

"Music and the Child," a new publication of the Child Study Association, is now ready for distribution and may be secured from the Child Study Association, 509 West 121st Street, New York City.



A Round Table Session on "Thumbsucking" was held at the Headquarters of the Child Study Association of America on April 11. A large group of psychologists, psychiatrists, pediatricians and parent educators were present and the subject was discussed from many points of view. The Chairman was Dr. Bernard Glueck; the other speakers included Leslie B. Hohman, Marion E. Kenworthy, Bertram D. Lewin, Ira S. Wile, Harriet M. Johnson, Oscar M. Schloss and David M. Levy, who presented his research work on thumbsucking as related to nursing. Reports of the discussion will be available at Headquarters, 54 West 74th Street, New York City.

The Summer Play Schools of the Child Study Association of America are holding evening meetings in connection with their efforts to further year-round education in the United States. "Qualifications of a Real Teacher" and "A Wiser Use of Rewards" are the topics scheduled for the last two meetings, May 8 and 20.

The Institute planned for May 27-28 and June 3-4 will be based on the problems of health with equal emphasis on social adjustments, mental hygiene and the physical aspects of the question. Dr. Ruth Brickner, Psychiatrist, and Mrs. Ethel H. Bliss, of the Study Group Department, of the Child Study Association, will conduct several of the sessions, and Mrs. Lucy Retting, Director of the Summer Play Schools, will lead the round table discussions.

An All-Day Conference on the goals of modern education will be held at the Fieldston School, New York, on June 7. Dr. W. Carson Ryan, Jr., of Swarthmore College, and Mr. Willard W. Beatty, Superintendent of Schools at Bronxville, New York, will speak.

The study groups at Headquarters for 1929-30 ended in March, and the staff is working on next year's program. One new project for which parents, themselves members of study groups, have expressed a need is a group which will interpret to nurses and governesses the fundamentals of child psychology in a practical way. During the past season, thirty-five new groups have affiliated with the Association from every part of the country including New York, Connecticut, Indiana, Georgia, Maryland, Massachusetts, Michigan, Minnesota, New Jersey, Ohio, Oklahoma, Rhode Island, Pennsylvania, and Washington, D. C.

## Announcements

The American Child Health Association has planned an elaborate radio program for Child Health Day, May 1, and the week preceding. In addition to the members of its own staff, the Association has enlisted the cooperation of many well known radio entertainers. See radio announcement, p. 241.

The Child Study Association of America will hold its annual study group luncheon on Wednesday, April 30, at the Hotel Pennsylvania, New York City, at one o'clock.

John Dewey will be the first William James lecturer in philosophy at Harvard. Beginning with the second half of the academic year 1930-31, Dr. Dewey will conduct seminars for graduate students and in addition will give a series of ten public lectures.

The fifth annual meeting of the American Association for Adult Education will be held in Chicago on May 12-15. "Rural Adult Education," "Radio and Adult Education," and "Alumni Education" will be the three main themes of the conference.

The Southern States Regional Conference and Social Hygiene Institute will be held in New Orleans, May 23-27, under the auspices of the Louisiana State Board of Health and the New Orleans Council of Social Agencies. The program will appeal to those interested in the medical as well as the educational aspects of social hygiene.

The American Child Health Association will meet at Sayville, Long Island, from June 16 to 21, with an opportunity for cooperation with some of the working committees of the White House Conference on Child Health and Protection. Problems connected with health in the elementary, secondary and teacher training schools will be discussed.

The American Library Association has planned to hold its fifty-second conference at Los Angeles from June 23 to 28. Among the topics to be presented are: what a state can do to increase book service to its people if state library service is adequately financed; development and work of California county library system; how people in sparsely settled areas may be supplied with books.

"Vital Values in Education" will be the theme of the National Education Association Conference at Columbus, Ohio, from June 28 to July 4. Emphasis will be laid on the international point of view, the art of living and creative living.

Additional conferences are: at Lima, Peru, the Pan American Child Health Congress, from July 4 to 11; at London, the second international congress for Sex Research, from August 3 to 9; at Liege, Belgium, the International Congress on Family Education, from August 4 to 7.

**Study Groups  
of the  
Child Study  
Association**

# When Parents Take a Hand

*Two educational projects in which parents have cooperated are suggestive of successful experiments in many communities.*

## Evaluating Amusements for School and Home

"**M**OTHER, I want a new book! What shall I read, Mother?"  
"Goodbye, Mother! May I go to the movies tonight?"

As I write these words, I wonder in how many homes, throughout the length and breadth of this country, at this very moment there are parents struggling to find an adequate answer to the first question, or yielding a half-grudging, worried assent to the second.

"Mother, what shall I read?"

Well, what shall they read—that boy and girl of yours and mine? There is no easy answer. Most of us are wise in the matter of balanced diets. We know all about the virtues of whole-wheat bread, well steamed vegetables, and where to find vitamins A and B. Are we letting our children devour the half-baked meat of a poor novel, or the questionable stimulant of an unreal play? They are so eager, so hungry, so all-demanding, these boys and girls of ours—like the "Elephant's Child," dear to tradition, of "satiabile curiosity."

There is in New York City a group of women who for seven years have been quietly, consistently and intelligently helping to meet the recreation problems of over a thousand homes—the Parents Association of the Horace Mann Schools of Teachers College. Seven years ago last January they issued their first small pioneer Bulletin—a single sheet, giving the main activities of the school calendar for one week, and in addition to that, listing for that week everything that was in their opinion of outstanding significance in the field of music, art, literature, science, education, travel, the drama and motion pictures.

Through a chosen board of three editors, through able committees, and sub-committees, made up of both teachers and parents, they continue to issue this Bulletin, now published fortnightly, which goes automatically to the homes of all children who attend the Horace Mann Schools. But the parents of Horace Mann children form only a part of its rapidly growing mailing list. The Ethical Culture School, realizing the great value of this selective work, now also uses the Bulletin, changing only the first part of the folder

to list its own particular school activities, but keeping in toto the remaining material. The Birch-Wathen School, a large and increasing number of parents from Lincoln School and many other educational centers find the Bulletin of special help.

The standard of the Bulletin is high, but it is not immoderately high. Nothing is listed that has not been personally seen and approved by at least one member of the dramatic or "movie" committee, but the so-called "popular" show of unusual excellence finds its place side by side with the cultural or technical lecture. Children rejoice that the list is in accordance with their own interests and desires while their parents find equally helpful the fact that it meets *their* needs in the field of adult education. In this way, the Bulletin is of really practical value, helpful to parents of widely differing tastes and occupations. It is also its policy to list nothing which hinders or conflicts with the regular school routine.

The format of the Bulletin is attractive and its content is simple, clear and readable. The most harassed head of the house, rushing to buy theater tickets, can find at a glance the suggestions he needs, while the size of the little sheet makes it convenient to keep in one's purse or file away for future reference, if desired. Indeed, it is easy to retain the entire yearly crop of Bulletins (I speak from personal experience) and so keep on hand an excellent annual of the year's best in various recreational and inspirational fields.

Two things more should be said about this publication. First, it should render its first aid in the field of recreation to a still greater number of schools and individual homes. There must be numerous schools in the suburbs of the city, depending upon New York for cultural activities for their children, yet unable readily to build such a selective list. These might follow the example of the Ethical Culture School and arrange to use the Horace Mann Bulletin, changing, of course, the list of school events to suit their own local requirements, but keeping the recommended list of new books, movies, plays, music and art exhibits.

Second, the publication of a similar bulletin is a matter which might well command the attention of parent-teacher associations throughout the country. In large urban centers it would be hard to find a project of more benefit to the community.

The Bulletin of the Parents Association of the Horace Mann Schools is edited by Mrs. Robert E.



Simon, Mrs. William W. Rockwell and Mrs. John W. Remer. It is through the able work of these women and their efficient committees that hundreds of parents find themselves better prepared to meet adequately the ever recurrent, fundamentally important amusement problems of their children.

HILDEGARDE HOYT SWIFT

## A Study Group Organizes a Music Group

During more than eight years of study group meetings, we have heard (with alarming insistency and in varying phrases) of the difficulty our members were having in persuading their boys and girls that music is desirable and that practicing is a privilege. Group One of the Chicago Association for Child Study and Parent Education decided that, since we were convinced that music *per se* is all right, it might be the method of teaching that is all wrong. We set about trying to remedy the situation with the following results.

Under the direction of Mr. David Dushkin eighteen children whose mothers were members of the group were enrolled, their ages ranging from six to sixteen years. They were divided into small groups of five, in most cases chronologically, although there were a few exceptions where certain children had had some musical training. Each group was given one lesson per week in music instruction, one lesson per week in shop-work, and once a week the whole group met together for ensemble playing.

In the shop (a basement work-room in the home of one of our members) the children made their own instruments. Nail-kegs, re-painted, ends replaced by diplomas and laced together with shoe-strings, emerged as triumphant, resplendent drums; ordinary drinking glasses, passing the necessary test for pitch, were transformed into temple bells; flower-pots hung on gaily painted rods made excellent chimes; cigar-boxes took a new lease on life when they awoke as violins or 'cellos; discarded bamboo fishing-poles proved invaluable in the manufacture of flutes, and bits of wood, accurately sized and mounted, developed into fine marimbas. All these helped the children to search for music, and to find it in everyday homely objects, which fired their enthusiasm, stimulated their imagination and made the study of music a thrilling adventure. The natural inclination of the child was followed in so far as possible and each child was encouraged to select the instrument he wanted to make. Once the instrument was made there followed logically the desire to "hear what it sounded like" and he was shown how to play it. Since there were usually several in the group mak-

ing the same instruments there was a desire, born of competition, to see who could play his instrument *first*—and then, who could play it *best*.

In four weeks the group numbered thirty, and in December, 1928, exactly six weeks after the first lesson, these children gave two musical plays, in which they acted both as theatrical performers and orchestra. The orchestra was composed of violins, marimbas, music glasses, chimes, gongs, cymbals, drums, harps, ocarina, trumpets and piano.

In addition to the shop-work and music instruction, the writer gave the children brief résumés of the history of the older instruments, and something of the life of the country at the time the particular instrument under discussion was produced. In this connection, two field trips were made, one to a modern instrument factory so that the children might sense the difference between personal creation and wholesale production, and the other to the Field Museum where a whole collection of primitive instruments was examined and their history given some content.

Several children who had rebelled at the orthodox method of instruction became so absorbed in one phase or the other of this experiment, that on occasions they had to be asked to leave the shop so as not to interfere with the next class. Otherwise, they were allowed to come to the shop as often as they desired, and the shop was rarely idle. As a direct result of this experiment many children who had previously refused to take lessons of any kind, have received private instruction. This plan (as well as the teacher) has been installed in several of the school systems in and around Chicago, including the Winnetka Public Schools, The Francis W. Parker School and the Glencoe Public Schools.

MARION E. SCHAAER.

### OVER THE AIR

Child Study Association of America

2:15 p.m. FRIDAYS WEAF

Staff members will answer questions sent in by parents.

American Child Health Association

MAY 1—CHILD HEALTH DAY

8:30 a.m.	Dr. S. J. Crumbine	WEAF
2:15 p.m.	Mrs. Aida de Acosta Breckinridge	WEAF, WRC
2:30 p.m.	Dr. Herman T. Peck	WJZ
2:45 p.m.	Dr. LeRoy A. Wilkes	WOR
4:00 p.m.	Dr. George T. Palmer	WPCH
6:30 p.m.	Mrs. Walter McNab Miller	WNYC

## "Seventh Heaven"

*"The development of the adult education concept in the United States has been lamentably lacking in controversy. The meat and drink of periodical journalism is difference of opinion. Nothing so much heightens interest in an academic field as a good old-fashioned disagreement, be it on basic principles, or administrative practice, or technique of application. And the seventh heaven of editorial delight is reached when the argument on both sides is founded on honest variance of viewpoint sincerely and reasonably expressed."*—*Journal of Adult Education*, January, 1930.

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Among others, here is what two nationally known papers—the *New York Times* and the *New York Evening Post*—have said editorially about recent CHILD STUDY discussions.

**New York Times,  
March 6, 1930**

"CHILD STUDY has tried to throw light on one of the most perplexing problems parents have to face (growing up). When the parents themselves are people of mature mind and emotions they will be able to judge how close the child is to managing his own affairs. It is unfortunate that maturity is not achieved overnight, like a twenty-first birthday. Everyone has seen parents who lacked the emotional control, the sound judgment and discretion that indicate maturity. There are also occasional children well under twenty years of age who are grown up in their attitude toward other people and in their ability to take care of themselves. Undue restraint is a positive handicap to them. Another kind of youngster is confused and unhappy without careful guidance. In any selected instance the parents themselves are in the strategic position. Advice from teachers and preachers may be helpful in a general way, but the child's happy development to normal maturity often depends on whether his parents are really grown up."

We may surmise that the writer of this long and very understanding editorial is himself a parent; certainly he got the point about being grown up, in saying that parents must *be* it before they can guide their children in that direction.

The writer for the *Post*, however, seems to have strained at an imaginary gnat without even seeing the camel.

"Penologists, criminologists and sociologists are all in agreement that as a deterrent of crime, punishment as such, has been a failure." This sweeping statement, made in the February issue of CHILD STUDY, is an excellent example of the exaggeration into which critics of an existing system are apt to be led.

"That punishment is far from being a complete deterrent of crime anybody would readily grant. But that is not what the statement says. It asserts that punishment has been a failure. Would the writer of the article be willing to have the statement put to a practical test? Suppose that the penalties for crime were abolished and that no punishment could legally be inflicted upon a thief or a murderer. Does anybody believe that there would not at once be a great increase in these crimes?"

His difficulty seems to have started because he skipped over the two small words following *punishment* in the quoted sentence. Punishment, *as such*, has, we believe, been a failure. But this does not mean a plea for license. "Suppose that the penalties for crime were abolished" is not, as the writer seems to think, the implied next step. You can't take a prop away from a crumbling wall without repairing the masonry. Something has to be done about misbehavior, whether it is that of the Billy who won't eat his supper, or of the Bad Bill who racketeers for a living. We believe something can be done better by prevention and cure than by punishment. We may not be able, individually, to do much for Bad Bill, the racketeer, but we can do a great deal for our own particular Billy.

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"*Parenthood and Personality*," this month's topic, ought to provoke parents themselves to share in the editorial "seventh heaven" of argument.

*No one has a better right or a better welcome to the pages of CHILD STUDY.*

*Do you agree or disagree with all or any of the contributors?*

*In either case tell your fellow readers what you think.*

*Write to CHILD STUDY at 509 West 121st Street, New York City.*



## IN THE MAGAZINES

*Better Parents Bulletin.* Department of Parental Education, State Department of Education, Columbus, Ohio. February, 1930.

Content of this issue is devoted to preschool education. Aims, study lessons for parents, and a news report of the social activities of the children are given.

*Development of County or Similar Libraries in Many Lands.* By Julia Wright Merrill. *School Life*, February, 1930.

The development of library service in cities and rural sections of this and European countries is described.

*Education and Recreation.* By Agnes E. Meyer. *Progressive Education*, March, 1930.

Because of the effect of mechanization in industry on the home, recreational activities, particularly in urban centers, require the cooperation of schools and civic organizations. The activities of the Recreation Commission of Westchester County are outlined.

*Education: Savage and Civilized.* By John Langdon Davies. *Harpers*, April, 1930.

Defining the words *savage* and *civilized* in the light of human racial tendencies, the author goes on to show that so-called modern educational practices, flying the flags of "freedom" and "self-expression," are as far from being civilized as those of the preceding generation. He suggests a course of intelligent direction as a basis for civilized education.

*The Educational Records Bureau and College Entrance.* By Charles K. Taylor. *School and Home*, January, 1930.

A description of the function, processes and methods employed by the Bureau showing its relative position to the senior high school and college.

*An Exploration of Leisure.* By Harry A. Dominovich. *Progressive Education*, April, 1930.

The classroom subject and hobby. How the leisure interests of students were developed and the results turned into satisfactory achievements.

*Heredity and Environment in Education.* By V. T. Thayer. *School and Home*, January, 1930.

The author quotes biological and educational source material and applies educational principles and procedure based thereon. This point of view will influence the attitude of teachers and suggest a new approach for education.

*The Home Adjustment of the Problem Girl.* By J. Kilburn. *Canadian School Journal*, February, 1930.

The important interrelation of school and home is emphasized in this paper. Causative factors of maladjustment are indicated in the discussion of the cases.

*The Junior Year in France.* By W. A. Neilson. *Progressive Education*, March, 1930.

President Neilson describes how a Smith College group spends its junior year in France. The University of Grenoble and the Sorbonne are institutions of learning about which the year's program is built.

*More Questions Than Answers—Lower School Problems.* By Katharine Taylor. *Progressive Education*, February, 1930.

Pointing toward a clearer definition of educational aims, the writer questions some ways of procedure and suggests a less varied and more correlated approach.

*The Psychology of Corporal Punishment.* By Walter R. Schaff. *School Executive Magazine*, April, 1930.

Evils of corporal punishment and its effect on personality development are well summarized. Although referring to school situations, the educational principle applies to home situations as well.

### Contributors to This Issue

#### ADOLF MEYER

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# Parents' Questions

*Traditional parental behavior is reconsidered in the light of presentday needs and concepts.*

**Question:** A mother refuses to send her two children to camp in the summer since she feels that the vacation time is her only opportunity to be in close and continued contact with them. Her friends say she is selfish in depriving the children of the pleasures of camp life.

**Discussion:** Do the children feel that they are being "deprived" of camp life? There can be no question of "selfishness" unless the mother is really disregarding the children's own interests and preferences. It is quite possible for her so to arrange their summer activities at home that many of the advantages of camp, such as young companionship, games, cooperative enterprises, will be included. If the mother, through a sympathetic and intelligent sharing of the children's summer, can truly enrich their mutual relationship, the assets of a summer at home may outweigh the losses. If, however, the children themselves seem to want the camp experience it might be possible to compromise by sending them for a part of the summer.

**Question:** Is the close affectional tie between mother and child threatened by the separation at an all-day nursery school?

**Discussion:** There is no evidence that mere continuity of contact makes for affection. With the child at nursery school crucial home contact is still maintained mornings and evenings, week-ends and vacation times. On the other hand, the parent-child relationship may be enriched by this break in their contact. Freed of the monotony of the countless "chores" involved in baby care, the mother often gains a fresher viewpoint and perspective. Furthermore she is sometimes helped, through the objective interpretations of the nursery school teachers, to a greater insight and understanding of her child.

**Question:** A mother has been living in a suburb solely because she believes that young children have greater

*It has generally been accepted that with marriage and the birth of children adults accept and adjust to changed conditions. This is often not the case. As individuals they may still have strivings and unfulfilled aspirations and needs. Many of the questions which are raised in study groups have to do with parents' sincere desire to "give their best to their children" and at the same time to maintain the integrity of their own personalities and the desire for further personal development as individuals.*

opportunities for both health and play there than in the city. She is herself a city lover, and is bored and restless with suburban living. But both she and her husband feel that remaining in the suburbs is a necessary sacrifice of their personal preferences to the children's well being.

**Discussion:** The happiness of children is necessarily bound up with the happiness of their parents. If the "sacrifice" involved in suburban living means a real loss in the parents' satisfactions the effects of this loss must in some way be reflected in their relationships with their children. It is quite possible here that "the game is not worth the candle," since the unfortunate effects of parental dissatisfaction may far outweigh the advantages, however real, which the children may derive from suburban living. It is sometimes possible to combine some of the features of city and suburban living, either by establishing city contacts and activities while living in the suburbs, or by living in the city and including in one's living arrangements such substitutes for suburban play space as a back yard, a near by park or well planned week-end trips in the country. It is inevitable, in our complex modern world, that some compromises and adjustments will be demanded as between our immediate satisfactions and our ultimate goals. Each will have to weigh carefully for himself the values to be sought. Nor can we determine a whole course of family direction at any one time, since what is best for the family unit today may be altered by new factors tomorrow. We will have to hold ourselves ready to make wise changes even in fundamental decisions when these seem indicated.

**Question:** The mother of two young children wishes to resume her professional work, but is disturbed by her own mother's insistence that her children will suffer by her absence from home.

**Discussion:** Here again, is a question of comparative values. If this mother finds a real personal need



(economic or emotional) for a return to her professional work, her children may gain proportionately from her own greater happiness what they will unquestionably lose in terms of actual separation. But first she will have come to grips with herself on the question of values involved; for neither course—neither professional career nor full-time devotion to home duties—will be satisfying to her unless she can make a conscious and positive choice with full recognition of the sacrifices which may be involved either way, and proceed on her chosen course without the constant strain of emotional conflict between two “duties,” or between “duty and desire.”

*Question:* What can be done when parents sincerely disagree on questions of discipline in specific situations?

*Discussion:* It usually happens that in dealing with an immediate situation, one parent is called upon to make the immediate decision. Where the other does not feel that this decision is a wise one the questions can be talked over later, but not in the child's presence. Then, where a rededication seems necessary, the change may best be explained to the child honestly, based on the objections raised by one parent—and the child's cooperation invited in the matter. On some matters of procedure there may be legitimate difference of opinion which can be met by discussion or compromise. But where, as sometimes happens, the immediate situation is involved in a fundamental divergence of viewpoint it might be worth while to consult with some more objective individual or group, and thus to develop a background of accepted principles of guidance against which to project specific situations. It is of utmost importance that some definite course be determined and consistently adhered to, lest the child be confused and suffer because of conflicting parental purposes.

*Question:* A father who frankly admits his disappointment in having no son, is bending every effort to develop boyish qualities in his youngest daughter. He feels perfectly justified in doing so and views his apparent success rather triumphantly. Is this a safe undertaking?

*Discussion:* Such projection of the parent's yearnings is both unfair and dangerous. In the first place, it imposes upon the child a goal and a pattern of behavior in utter disregard of her native characteristics and legitimate preferences. Furthermore, the insistence upon a false and unattainable goal will, if persisted in, eventually make for serious emotional difficulties—stumbling blocks to the girl's successful adjustment both to her own sex and to her heterosexual relationships.

*Question:* A mother and daughter have always had a close and frank relationship. The mother is therefore greatly distressed when the girl, who is growing into her teens, begins to be secretive in matters which they had formerly discussed freely together. The mother blames herself for what she regards as her “failure” to maintain the relationship through these crucial years.

*Discussion:* It is in the very nature of the adolescent to be withdrawn and aloof in her relationships with adults. If a fundamental understanding has already been achieved, we can well afford to let the adolescent leave us out for freer contact with her contemporaries. We cannot bridge the inevitable differences in age and experience between two generations, and we must accept the fact that we are not our children's “pals.” We can, however, stand ready to give them our adult guidance and helpful sympathy when these are needed, and thus keep open the channels of communication and mutual understanding.

*Question:* In a household from which both parents are away at work most of the day, the grandmother is in charge of the two children. The mother is often distressed by the grandmother's disciplinary devices and other means of training and feels that she herself has no control of the situation.

*Discussion:* Where a divided or delegated authority is made necessary by the circumstances a great deal of compromising is usually called for. Especially where the mother substitute is a grandparent there is likely to be added the complication of emotional strain between the parent and her own parent. The mother will have to clarify her own understanding of her fundamental attitudes toward her parent. Furthermore she will have to concentrate on the essentials in the situation rather than fuss about countless details; and an attempt can be made to arrive at a mutual understanding and acceptance of a few of the fundamental principles that are involved. Without undermining the grandmother's necessary authority in the home the mother might help the children to understand and cooperate in the situation. All of this will be helpful provided true affection permeates the relationship between grandmother, mother and children.

CHILD STUDY for June  
The Development of Skills and  
Interests

# Books

## Living Happily Ever After

*Love in the Machine Age.* By Floyd Dell. Farrar & Rinehart, Inc. 1930. 428 pp.

Surely a writer who deals as much in analogy as does Floyd Dell in this all-encompassing essay, will not mind the suggestion that his *Machine Age* is the Ugly Duckling of History. This era, so misunderstood and so reproached by its fussy parent, the Patriarchal Social Order, has turned out to have possibilities quite beyond the imagination of its shocked older generation. Through machines, Floyd Dell sees mankind not enslaved but released from the enslaving social ideals of the past.

The Patriarchal Order is the villain of the piece; for this is a book of frank—and refreshing—argument. On the first page he declares his purpose:

"This book aims to bring to intelligent readers the fruits of modern psychological discoveries in such a way as to be really useful to them—especially useful to them as parents in bringing up their children."

And in the closing paragraph he dedicates his efforts to the Mental Hygiene movement:

"It is as a tribute to its purposes and an effort toward their furtherance through public education that this essay on how to grow up into usefulness and happiness in our modern world is submitted to its readers."

In the intervening four hundred odd pages he assembles a wealth of data, both historical and psychological, to support his belief that happy, efficient and truly adult living is possible.

"The successful achievement of all these things—emancipation from the parental family, full heterosexuality, economic capacity for cooperation with other adults, and a satisfying philosophy of life—constitutes (along with physical growth) the standard of modern adulthood."

It would be impossible in anything short of another four hundred pages to review, much less to evaluate, the variety of evidence and the richness and sincerity of argument with which he presses on toward his Utopian conclusion. He describes the patriarchal institutions—arranged: marriage, homosexuality, prostitution, polite adultery and sacred celibacy—which were both the outgrowths and the props of the patriarchal economics of property and entailed succession. As this whole system has been undermined,

its social standards have degenerated until "patriarchal customs become modern neuroses."

Discussing this in relation to all its subtle effects upon personal relations, he comes with deliberate emphasis to the question of child training. Since this review is compelled to be selective, it can give no more vivid cross-section than that afforded by the author's attitude toward child rearing.

"Wherever we turn, to doctors, teachers or administrative officials, we find the maladjustment of individuals to our modern society ascribed to faults in their upbringing, to definite errors in their early education. The nature of these parental errors is now generally agreed upon. What we have to point out is that these errors are simply ancient patriarchal virtues out of place."

He goes on to discuss certain examples of outworn and pernicious attitudes, among them housebreaking as an example of the shame technique, and eating as an example of the compulsion technique.

He sees the need for parent as well as child training. In speaking of methods, other than compulsion, of dealing with eating problems, he says:

"In this situation our modern Medicine Men are called in, and they bewilder the parent by trying to teach her a new and non-patriarchal method of getting her children to eat the right foods. The new method is bewildering because it involves a complete repudiation of parental compulsion. It seems to the parent to consist of the wild anarchy of letting the child alone."

Later in speaking of Watson's book, "Psychological Care of Infant and Child," he shows special and much needed discrimination and discernment.

"The present writer is incapable of estimating the scientific value of Dr. Watson's experiments within the realm of behavior-study, but it may be taken for granted that they constitute a real contribution to knowledge. However, any intelligent reader is capable of seeing the complete lack of connection between Dr. Watson's careful and exact experiments and his passionate denunciations of mothering. . . . These adjurations and injunctions are unnecessary to psychically healthy parents. For psychically healthy parents will be able to give their children the reassurance of love and of petting—which they do need, in spite of Dr. Watson—without harming them. For they will be loving the child as a child and not as a substitute-lover. They will not be gratifying their ungratified sexual emotions in their maternal hugs



and kisses. In fact, psychically healthy parents will be able to break all of Dr. Watson's rules with impunity. Not only are Dr. Watson's rules irrelevant to child-training in a home where the parents are psychically healthy and adult in their love-lives, but they are all too likely to be useless to neurotic parents. . . . They believe they have in Dr. Watson's book full scientific justification for rushing to the opposite extreme in bringing up their own children. They have to be told that avoidance of parental caresses will not make neurotic parents into healthy ones; that Dr. Watson is mistaken in his over-emphasis upon that point; and that children do need to be sure of their parents' love for them."

In a later chapter he suggests his own plan of parent-child relations. He would model the parents' attitude and technique somewhat on that of the psychiatrist who is examining a child.

"In such a conference as this between the psychiatrist and the child we have a kind of artificial laboratory model of the natural and correct relations between the older and the younger generation, and in particular a picture of the modern educational relations between parent and child, displacing the patriarchal parent-child relationship completely.

"It is a true model, except that necessarily it artificially concentrates into a few hours the educational relationship which in life would extend naturally over the whole of the growing-up period. It is an exact model, in so far as attitude is concerned—the replacing of threats or coaxing by an objective and realistic friendliness. It is an exaggerated model, in the amount of expert knowledge that it suggests. It is not necessary that a modern parent should know *all* about mental diseases, any more than it is necessary that he should know *all* about physical diseases. But it is desirable that he should know that they exist, just as he knows that diphtheria and typhoid fever exist—and he may reasonably be expected to recognize some of the symptoms of mental ill-health, just as he recognizes those of physical ill-health. . . . As a matter of fact these childish traits are not ignored by parents; there is a traditional parental lore concerning their treatment, dating from patriarchal days—only most of it is wrong. Certain childish traits are mistakenly encouraged in accordance with patriarchal lore, and others receive an immense amount of repressive attention in the way of scolding, threatening, whipping, pleading, etc. It is not true that parents are too busy to deal with these psychic problems; they lie awake nights worrying and weeping about them, they expend an amount of energy in wrong directions sufficient if properly directed to deal with ten times as many children. It is not so much that they are merely ignorant as that they are too expert in patriarchal methods which do not work under modern conditions. They know an immense amount about bringing up children, and it is practically all useless or mischievous.

"Such knowledge of a child as this, it will be perceived, can readily be gained by any intelligent parent, without any special diversion of energies from the other tasks of ordinary life; all that is required is the contact afforded by family association—and the cultivation of a friendly objectivity which will make the child trust his parents instead of hiding his emotional life from them. It is this latter maxim which is difficult for patriarchally trained parents to construe aright; for it does not mean—as some have wishfully thought it meant—that they are to pry and snoop into a child's emotions. It does *not* mean that 'mother is your best friend—tell everything to mother!' It does not mean that mother is to lie awake and wait for her little boy of 18 or 22 to come home, and make him sit on her bedside and tell her everything that happened at the party, and what girl's hand he held, if any."

Much else besides child training goes into the intricately—and soundly—contrived foundation upon which he erects his structure of happy love and living—a structure directed toward making marriage possible early but with full adult motives and purposes.

"At all events, and whether we are right or not, we shall proceed according to the view that marriage is an adult arrangement, intended as permanent; and that the opportunities for liquidating mistakes should be offered to wives and husbands by society rather than incorporated in the marital pledge by the lovers themselves as possible loopholes of escape. It can be psychologically adult only when it represents a serious and final choice.

"What it comes down to in effect is 'till death us do part.' There is every reason why society should offer to relieve them of that obligation if they are manifestly incapable of bearing it; but there is no sense in pretending that this is not the obligation which they take upon themselves when they marry. If this is—as some think—too much to expect of human nature, if it is an absurd and impossible demand, then society must either reinstitute its social coercions to keep them together whether they are still in love with each other or not; or else it must undertake to let them go their ways and take care of the children in state nurseries and schools. And if it appears that it is not good for children to be brought up by parents who don't love each other, and not any better to be brought up in institutions, then we must either throw up our hands in despair, or else turn to 'living happily ever after' as the only practical solution of the problem."

If one reaches this happy ending a little out of breath and a little dazed by the tempo and variety of the author's excursions on the way, no real harm is done either to the argument or to the reader. And if his optimism fails to mention the possibility that human beings remain perplexingly human and perversely

prone to error, he has still said many true and stimulating things. There are more than enough prophets of despair in the Machine Age and it may well welcome one voice crying in its wilderness for happiness.

ZILPHA CARRUTHERS FRANKLIN

## Anomaly

*The Invert. Anomaly.* Williams & Wilkins Co. 1929. 160 pp.

It is extraordinary that the subject of homosexuality, despite its age-long recognition and the fact that in its ranks is numbered a considerable proportion of the human race, has received so little consideration of a rational order. It is true that a famous episode in Nineteenth Century England startled the polite world into horrified whispers, and that the general lifting of taboos in sex matters, which is a part of the "scientific" obsession of the Twentieth Century, has admitted the subject to the dinner table conversation of the sophisticated, to popular literature and to the stage. Despite these things, the invert is even today regarded, by and large, either as a moral degenerate whom all decent people condemn (thereby demonstrating their own manhood), or else as a mysterious, interesting and undoubtedly "artistic" individual. A few serious medical writers, notably Ferenczi, have, it is true, contributed materially to an understanding of homosexuality for those who have the inclination or ability to pursue a technical treatise, but in the main it has been left to the sensationalist to acquaint the public with a problem in reality heavily weighted by their ministrations for human suffering and cruelty. This bowing acquaintance with the question, of which the rank and file can boast today, the general bewilderment, and the trepidations in behalf of the coming generation are facts with which every comprehensive program for parent education is confronted and for which, whether it likes to or not, parent education must prepare itself.

"The Invert," a book anonymously written by one who is himself a homosexual, offers sound guidance and information to those parents and educators who are seeking not only a scientific but also a moral and social orientation in this whole question. The book indeed disclaims any scientific intent, preferring to defer to psychiatrists and pathologists in the matter of etiology or even of detailed mechanisms.

"The problem," says the author, "to which I am trying to contribute a solution is a social one. My present purpose is to plead for the establishment of First Aid Stations, where subjects may be given social direction without interference with the treatment

which may become available from time to time as a result of scientific research." . . . "Those at least whose business it is to act as confidants should inform themselves in order that they may be able to give practical advice. Surely clergymen, physicians and magistrates cannot ignore this responsibility, nor should parents be in complete ignorance of something with which any one of them may have to deal in the life of a child."

The very lay character of the book is, for certain purposes, its strongest recommendation. It represents, as it were, the personal adjustment of a particular invert to all of the implications of his condition, moral and spiritual, as well as social and personal. That the author is sincere, high minded, intelligent, sensitive, can scarcely be doubted by one who reads his statement. Whatever objections may be raised to his insistence on a thoroughgoing "parallelism" between the inverted and the normal psychologies, or to his omission of any distinction between the active and the passive types among homosexuals, or to his insistence that a sharp line can be drawn between the bisexual and the true invert, the book in a *practical* way is so illuminating, so sane, so all-inclusive in its consideration of the personal adjustments involved that it makes a contribution of which more scientific literature is incapable.

Nevertheless, his view that among the sexually inverted, as well as among the normally sexed, there is to be found every kind and variety of human material is perhaps his most important message. The homosexual is no more bestial, depraved, degenerate than are other men—and no less so. His loves, like the loves of normal men, run the whole gamut of human experience. The world at large, its knowledge limited to police court episodes, or to the literature of epochs in world history, which it does not understand, remembers only the conspicuousness of depravity and remains ignorant of the struggles, the tragedies and the victories of "chaste and decent inverts" who frankly face their own anomalies and make what adjustments they can. If the adjustment involves a physical relationship it is at least no more culpable from the point of view of the individual than such relationships in normal heterosexual love where marriage and parenthood do not follow.

Again and again there is implicit in his analysis and advice a principle which is equally valid in dealing with any kind of sex problem. It is not the existence of a problem nor the frank acceptance of it as a problem to be dealt with that causes the most acute misery traditionally associated with these things. The root of these disasters is implanted in the sense of shame and guilt imposed by a social tradition frightened by what it did not understand. With more knowledge, we shall find less shame and a more objective way of meeting many bugaboos.



The "perversion" of the young, upon which so much stress is laid by the popular mind, is regarded by the author as a negligible problem. It exists, just as seduction among heterosexuals exists, but it is not thus that inverts are made. On the contrary, inversion appears to be a condition which goes for its sources far back into the life history of the individual. We are likewise warned against the confusion of true inversion with bisexuality in which the individual is capable of physical attraction to both sexes. A bisexual period is, according to the author's observations, sometimes a normal phase of adolescent growth, but also frequently a half-way station to the establishment of either the full heterosexual or the full homosexual personality. For one whose destiny is ambiguous every effort should be made to foster the normal, and for such an individual the society of inverts at a critical period may spell disaster. The author, in short, unlike the sentimentalist invert, regards homosexuality as a tragedy for which we should seek every possible remedy, but he feels forced to admit that there is a large group for whom there is no way out, except that of self-knowledge and self-acceptance. Most deplorable is the advice of those counselors of the young, priest or physician, who, failing to recognize this inevitability, suggest marriage or other attempts to force the normal relation in a soil where it can never take root. But honesty with one's self must be coupled with discretion before society; only by silence does the invert make bearable the burden of life in a hostile world, and the minute practical advice which the author offers for the conduct of the invert's everyday life, so that he may, in effect, be left in peace, is one of the most interesting and at the same time most touching chapters of this work. This does not mean, on the other hand, that he is unmindful of certain personal traits which he may possess in fuller measure than normal men. Sensitiveness, subtlety, talent in the arts, sympathy for the underdog, may, if wisely developed, become usable in the service of humanity.

"I have been and shall be," he says in concluding his statement of the problem, "criticized for dwelling on the handicaps of inversion. To these critics I would say that whatever good—and it is not a little—inverts contribute to the world, and however sublimated homosexual emotions may become, the lot of the victim is, generally speaking, a sad one, which no reasonable person would covet. I believe that inversion is one of those strange things which happened when God was not looking—as it were—and which, instead of destroying, He permits, and sometimes uses in His own designs. Theologians may have a better explanation."

ANNA W. M. WOLF

## NEW BOOKS FOR NATURE STUDY

At this season of the year, with the reawakening of outdoor life, our own joy and interest in nature's phenomena are rekindled. Those of us who wish to make our vague enthusiasms more concrete, through the intimacy that comes with knowledge, turn to books for help and information, both for our children and ourselves.

This spring the publishers have given us an unusually rich selection in the field of nature literature—a number of interesting books, each of which makes a unique contribution in its angle of approach.

For the young child, we have *Under the Pig-Nut Tree*, written and illustrated with spirit and charm, by Berta and Elmer Hader. It has a quality of breathless interest for the six-year-old; and while it is simple and poetic in its conception, it happily lacks the sentimentality which might creep into such an admixture of elves, birds and wise grasshoppers.

Edith M. Patch has just completed *Holiday Meadow*, a companion book to last year's *Holiday Pond*. Each page holds out a tempting invitation to neighborhood exploration. The author's attitude of leisurely adventure suggests many a delightful discovery and opens the eye to epics hidden in the waving meadow grass. The life stories she tells of the lark, the wild carrot, the baby woodchuck, the caterpillar and butterfly are full of valuable information and of real interest to the nine-year-old.

The seashore has long baffled the young naturalist and his parents. There has seemed to be no middle ground between lazy basking on a sunny beach and delving into volumes of appalling technical detail. An old friend, Thornton W. Burgess, solves this problem. In *The Burgess Seashore Book for Children*, the lobster, the jellyfish, even sea weed, are presented to the inquisitive youngster through entertaining stories based on scientific information. Fine color plates add much to the value of this book.

In another volume, *Along the Shore*, Eva L. Butler approaches the same field from a slightly different angle. Hers is a little handbook with wonderfully clear outline drawings and simple direct description. Her suggestions for collecting specimens and making amateur aquaria are most stimulating, and we can well imagine these two books making the beginning of a happy summer project.

To come back to land, and to the older child, we have *The Stir of Nature* by William H. Carr of the American Museum of Natural History. The animal stories Mr. Carr tells are built up from his actual experiences while camping and tramping with young people. His book is rich, not only in his fund of information, but in his appeal to the active youngster.

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Clarence M. Weed, in a volume *Insect Ways*, has organized many of the amazing facts about these minute creatures. While his telling is almost too personified, he does give us a vivid sense of adventure and development in the whole weird world that the neophytes call "bugs." The junior high school student, having graduated from the guiding hand of Miss Patch, will find this a veritable treasure trove.

*The Life Story of Birds*, by Eric Fitch Daglish, is a rare contribution indeed, partly because of the exquisite wood-cut illustrations by the naturalist-artist-author, but preeminently because of the interesting presentation of his subject from the angle of function (such as courtship, nesting, feeding, migration and adaptation) rather than that of the individual or species. His examples gathered from every corner of the globe invest his assemblage of scientific fact with all the glamour of romance.

*Boys' Book of Astronomy*, by Goodwin Deloss Swezey and J. Harris Gable, takes us into the mysteries of the great universe about us. This volume is a straightforward, accurate textbook presenting its vast information in an unusually clear and understandable manner. The moon, the planets, the sun, comets, meteors, navigation and mapping are all brought within the compass of the untrained mind.

All of the books reviewed have a luminous quality—of knowledge and enthusiasm—which tempt us to go forth with the authors as they fling wide the doors into many fields of study and worth while activity.

MRS. HUGH GRANT STRAUS

*Under the Pig-Nut Tree.* By Berta and Elmer Hader. Alfred A. Knopf. 63 pp. \$1.25.

*Holiday Meadow.* By Edith M. Patch. The Macmillan Co. 165 pp. \$2.00.

*The Burgess Seashore Book for Children.* By Thornton W. Burgess. Little, Brown & Co. 336 pp. \$3.00.

*Along the Shore.* By Eva L. Butler. The John Day Co. 103 pp. \$1.25.

*The Stir of Nature.* By William H. Carr. Oxford University Press. 164 pp. \$2.50.

*Insect Ways.* By Clarence M. Weed. D. Appleton & Co. 325 pp. \$2.50.

*The Life Story of Birds.* By Eric Fitch Daglish. William Morrow & Co. 236 pp. \$3.00.

*Boys' Book of Astronomy.* By Goodwin Deloss Swezey and J. Harris Gable. E. P. Dutton & Co. 291 pp. \$2.50.

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Before me, a Notary Public in and for the State and county aforesaid, personally appeared Cora Flusser, who, having been duly sworn according to law, depose and says that she is the Business Manager of CHILD STUDY, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Child Study Association of America, 509 W. 121st St., New York, N. Y.  
Editor, None.  
Managing Editor, None.  
Business Manager, Cora Flusser, 54 W. 74th Street, New York, N. Y.

2. That the owner is: Child Study Association of America, a philanthropic educational corporation without stockholders, 509 West 121st Street, New York; Mrs. Howard S. Gans, President.

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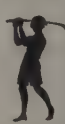
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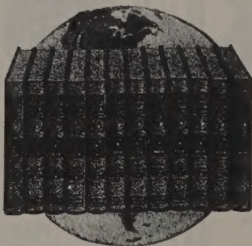
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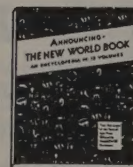
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